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baptist church



*The
Sunday
Eucharist
for the Season of Creation*

©2026

Bible Readings

Exodus 16:2-15

Psalm 105:1-6,37-45

Philippians 1:21-30

Matthew 20:1-16

Parts Allocation 20 September

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The Gathering of the People of God

Blessed is our God, Trinity of Love,
and blessed is the communion of our God,
now and ever and to the ages of ages.

Amen.

A welcome is given to guests and any
greetings to the congregation are delivered.

The grace of our Lord Jesus Christ,
the love of God,
and the communion of the Holy Spirit
be with you all.

2 Corinthians 13:13

And also with you.

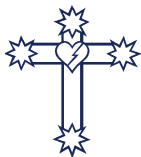
We claim this time for the worship of God.
May God gather us from the four corners of the earth,
uniting us as one body in Christ
as we lift our voices in praise.



A Hymn may be Sung

1

2



3

Jesus Christ is the light of the world,
a light no darkness can extinguish.

The Paschal (Easter) Candle is lit.

4

Since we live as people of the light,
no longer alone in the darkness
but gathered as one to the flame of God's love;
let us pray to the Lord:



5

Joining our voices
with the traditional custodians of these lands
– where I am, the ... peoples –
and with Indigenous peoples around the world
whose belonging to their land
has never been a possession to trade;
let us pray to the Lord:

♪ Into your communion...



With the world's children,
with the aged and infirm,
with all who are unable
to protect themselves from danger,
and know their need of others;
let us pray to the Lord:

♪ **Into your communion. . .**

6

With all whose suffering goes unseen and unrecorded;
those who grieve alone,
those whose pain has no public name,
those society has learned not to notice;
let us pray to the Lord:

♪ **Into your communion. . .**

7

With all who bear trauma
that the rest of the world would rather not see
– the casualties of our comforts and our conflicts –
and especially at this time with . . . ;
let us pray to the Lord:

*(a group of people facing
great suffering)*

8

♪ **Into your communion. . .**

With all who live their prayer in costly ways,
showing compassion and care in service of others
while bearing their own burdens with courage:
and especially this week with . . . ;
let us pray to the Lord:

*(one of the people in our
congregation)*

9

♪ **Into your communion. . .**

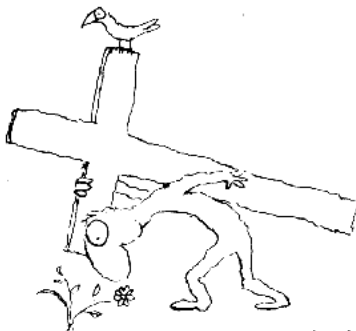


With God's faithful servants of every time and place
– all our mothers and fathers among the saints
who inspire us, guide us and encourage us –
and especially this week
with those who taught us to unite
the quest for justice
with the life of prayer;
with Francis & Clare of Assisi,
Amma Syncletica,
Pandita Ramabai
Evelyn Underhill,
Thomas Merton,
Dorothy Day,
and MumShirl Smith;
and with others whose names we call on now ...

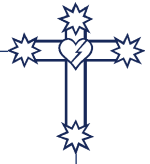
(An opportunity to name out loud someone
whose life and faith have inspired your own)

With these and the whole cloud of witnesses - Hebrews 12:1
all who have died in the hope of resurrection,
let us pray to the Lord:

♪ **Into your communion...**



Leunig



The Liturgy of Approach

Blessed are you, God of all creation,
and blessed is the communion
into which you gather us.

11

You have made us one with the earth and its creatures,
and destined us to share with you
in tending the flourishing of all life.

12

Send your Ho - ly Spi - rit to

call - us by name and lead - us - home.

Prayer of Invocation

Though you are above and beyond every created thing,
you make yourself present and known to us
in rock and river, in forest and desert, in ocean and air.

13

**Send your Holy Spirit
to call us by name and lead us home.**

As the days grow longer and the warm winds blow,
you call us to stop clinging to the ways of darkness,
and to allow the mysterious breeze of your Spirit
to carry us on into the ways of compassion and care.

14

**Send your Holy Spirit
to call us by name and lead us home.**



15

The Lord says:

“Mourn for the mountains and weep for the pastures,
because they have dried up;
birds and wild animals have fled and gone.

Jeremiah 9:10

The whole world grows weak;
both earth and sky decay.

The people have defiled the earth
by rejecting my wisdom
and violating the covenant I made to last forever.

The earth is left cursed,
and its people are paying for what they have done”

Isaiah 24:4-6

16

O God, you have searched us and you know us: all that we are is open to you.

Psalms 139:1

We confess that we are entangled in sin.

In your mercy, heal us and set us free.



17

When we seize the land and its resources
as things to be conquered, possessed and exploited;

Have mercy on us.

18

When we ignore the wisdom of the First Peoples,
and trample their knowledge underfoot;

Have mercy on us.

19

When we care less for the health of our eco-systems
than for the feeding of our own selfish appetites;

Have mercy on us.



When we despair of changing the world
and neglect to change even ourselves;

Have mercy on us.

20

When we fail to integrate spirit and flesh
and forfeit the wholeness you intend for us:

Have mercy on us.

21

We turn to you,
O God of infinite mercy;

we renounce evil;

we claim your love;

we choose to be made whole.

22

♪ Lord, have mercy. Christ have
mercy. . . .



Words of Absolution

An assurance of God's desire to show mercy will be announced. This will usually be based on the scripture readings for the day, and will conclude as follows:

I declare, your sins are forgiven!

Thanks be to God!

23



We now go around the whole congregation, identifying each person in turn, to assure them of forgiveness.

<Name>, your sins are forgiven; be at peace.

♪ Jubilate Deo . . .



Bless God, earth and sea.
Bless God, mountains and hills.
Bless God, trees and plants.
Bless God, fountains and springs.
Give praise and glory.



Bless God, rivers and seas.
Bless God, fishes and whales.
Bless God, birds of the air.
Bless God, beasts of the earth.
Give praise and glory for ever.

Daniel 3: 74-81



Glory to God in the high - est and peace to God's peo ple on earth!



Glory to God in the high - est and peace to God's peo ple on earth!



Lord God heav - en ly King, Al - might - y God and Fa - ther.

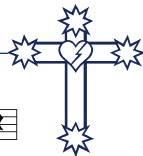


We worship you, we give you thanks, we praise you for your glory!



Glo ry to God! Peace on earth! —

Glory to God in the high - est and peace to God's peo ple on earth!



Lord Je sus Christ only Son of the Fa ther Lord God, Lamb of God!



You take a way the sin of the world, have mer cy on your people.



You, who are seat ed at God's right hand, re-ceive our prayer.



Glo ry to God! Peace on earth! —

Glo ry to God in the high - est and peace to God's people on earth!



For you a-lone are the Ho-ly One, you a-lone are Lord.



You a-lone are the Most High, Je - sus Christ,

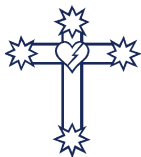


with the Fath-er and the Spi-rit in the glo-ry for-ev-er!



— Glo ry to God! Peace on earth! A - men!

Glo ry to God in the high - est and peace to God's peo ple on earth! A - men!



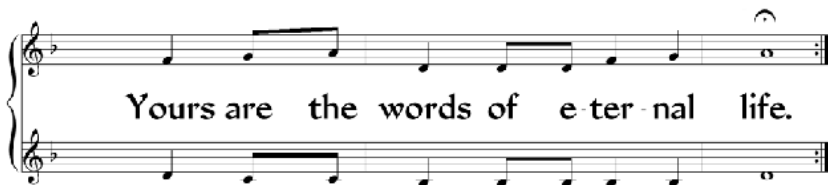
The Liturgy of the Word

Beloved in Christ,
we do not live by bread alone,
but by every word
that comes from the mouth of God. Deuteronomy 8:3 & Matthew 4:4
Therefore, let us have wisdom, let us take heed,
let us not flee the Word that comes to save us.

25



Lord, to whom shall we go?

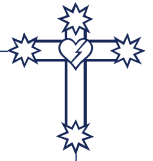


Yours are the words of eternal life.

26

O Lord,
Your mysteries, discerned in wisdom
by prayerful people through the centuries,
have been etched in sacred places
and recorded in holy books.

**Send your Holy Spirit upon us,
that your Word may take root
in the secret places of our hearts
and bear much fruit to your glory.**



The Scripture Readings

• The First Scripture Reading

is read from the Hebrew Scriptures.

Hear the word of God:

We have heard and are silent.

(We reflect in silence for a short time)

For the word of the Lord:

Thanks be to God.

27

• The Psalm or Canticle

is offered as a prayerful response to the first reading. It may be:

- Read responsively - please join in reading the words in bold italics on the screen;
- Read or sung by a leader with a refrain sung by everybody;
- Sung in its entirety; or
- Simply read as another reading.

28

• The Second Scripture Reading

is read from the New Testament letters.

Hear the word of God:

We have heard and are silent.

(We reflect in silence for a short time)

For the word of the Lord:

Thanks be to God.

29



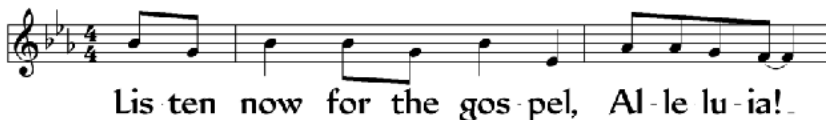
The Gospel Reading

30

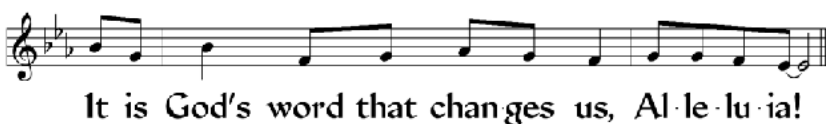
Alleluia! Alleluia!

Let us stand to acclaim God's saving justice,
attested by the Law and the prophets,
and now revealed through faith in Jesus Christ
to all who believe.

Roman 3:21



31



In life or death we know that we belong to Christ;
from standing firm in him we'll never be enticed.

Listen now for the gospel, . . .

The Holy Gospel of our Lord Jesus Christ
according to Saint . . .

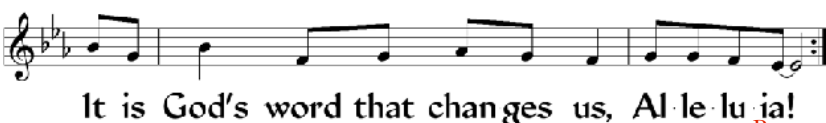
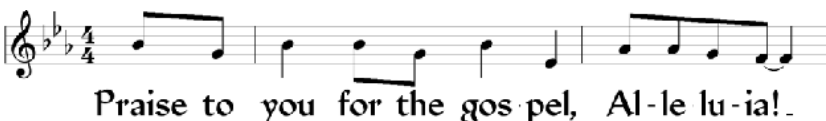
Glory to you, Lord Jesus Christ.

The gospel reading for the day is read.

32

This is the Gospel of the Lord,

Praise to you, Lord Jesus Christ:



Repeat



The Sermon of Silence

Lest the Word of life be lost,
let us allow God to confront us
in the sound of sheer silence.

**Spirit of comfort and conviction,
unclothe me of my pride,
unweave my thoughts,
uncomplicate my heart,
and give me surrender,
that I may welcome the deep silence
which stands at the centre of my being
like the rock at the heart of our land.**

We observe up to ten minutes of complete silence for contemplation and reflection during which you may sit or kneel as you are comfortable.

A Homily or a Testimony

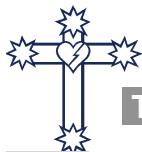
(“Homily” is a New Testament word meaning “the preaching”)

The preaching will normally be based on one of the scripture readings. The text of the homily is usually already available at **openicon.church/sermons**

If for any reason (language limitations etc) you find it easier to follow while reading along, feel free to access it there now. On some occasions, someone from the congregation may share a reflection on their life and their experience of God in place of a homily.

33

34



The Creed

If we were in the church, as we sing the Apostle's Creed, water would be sprinkled over us as a reminder of our identity as those baptised into the faith of the Church. This act also has echoes of the exchange of a bough dipped in water which was used in the ceremonial practice of the Boonwurrung people, the traditional custodians of our local area, to recognise the law of Bunjil the Creator Spirit.

We have heard the gospel proclaimed.
To be able now to live it, we look to Jesus who says,
"All things are possible to those who believe."

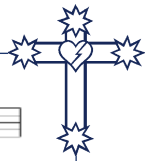
We believe, Lord. Help our unbelief!

Mark 9:24

35

As we declare the common faith of the Church,
let us sing our way onward, into the life of Jesus,
the life that lives and loves between the lines.

We be - lieve in God the Fa - ther Al - migh - ty,
cre - a - tor of hea - ven, and earth, We be -
-lieve in Je - sus Christ, God's on - ly Son, our Lord;
who was con - ceived by the Ho - ly Spi - rit,
born of the vir - gin Ma - ry,
suf - fered un - der Pon - tius Pi - late,
was cru - ci - fied, died, and was bur - ied;
he de - scend - ed to the dead.



On the third day he rose from the dead:



he as - cend - ed in - to hea - ven,



and is sea - ted at the right hand of the Fa - ther;



from there he will come to judge the living and the dead.



We be - lieve in the Ho - ly Spi - rit,



the ho - ly ca - tho - lic Church, —



the com - mun - ion of — saints, —



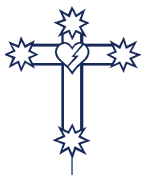
the for - give - ness of — sins, —



the res - ur - rec - tion of the bo - dy,



and the life e - ver - las - ting. A - men, A - men.



The Prayers of the People

P
1

Let us hold firmly to the faith we profess,
for we have a great High Priest
who has gone into the very presence of God –
Jesus Christ, the Son of God.

Hebrews 4:14

**By God's grace
we share in Christ's priesthood,
praying for the world day and night
until earth and heaven are reconciled
and all things are made one in Christ.**

P
2

Let us pray for all God's people everywhere
and for ourselves in this congregation:

that we may follow Jesus in the way of life,
trusting God's strength in our own weakness
and showing generosity and selfless care to all,
that the church may be
not merely a refuge of belief
but a tangible pledge of the costly love
that is turning the world upside down:

In u - nion with the wound - ed Christ we of - fer our
lives and prayers: May mer - cy and peace pre - vail.



Let us pray for the world and all peoples everywhere:
that God's mercy might reach
the places of suffering we cannot name,
the griefs that have no voice,
the bodies that languish beyond aid or attention:

♪ In union with the wounded Christ ...

that those whose families and communities
have been torn apart by acts of war,
whether legal or criminal,
might find justice, peace and healing:

♪ In union with the wounded Christ ...

that the most vulnerable in our society
– including those without secure housing or work,
those suffering illness, trauma, or disability,
and those seeking asylum on our shores –
might be given welcome, support, and hope:

♪ In union with the wounded Christ ...

that our nation might find the courage
to face up to our past without flinching,
and that sowing seeds of truth-telling
might give rise to a harvest
of reconciliation, healing and hope,
for First Nations peoples
and all who have come to share this land:

♪ In union with the wounded Christ ...

P
3

P
4

P
5

P
6



P
7

that all who are facing illness, decline, or death
– and all those who love them
and keep watch beside them –
might know themselves held
in the love that not even death can overcome:

♪ **In union with the wounded Christ ...**

P
8

that we might rise up in solidarity with the earth
before it burns up for lack of nurture and care,
and learn to treasure the country and waterways,
with their cycles and seasons,
their plants and animals,
and their fragility and beauty:

♪ **In union with the wounded Christ ...**

P
9

That all whom we carry in our hearts
from around our world,
around our nation,
and among our loved ones,
might be gathered into our prayers,
let us lift up to God the names of those
for whom we would especially seek God's care:

An opportunity to name out loud, in a spirit of prayer, those
for whom we especially seek God's presence and blessing.



That we may pray as our Saviour prays,
let us pray the prayer he taught us:



Our Fa - ther in Hea - ven, hal - lowed be your name. Our



Fa - ther in Hea - ven, hal - lowed be your name, Your



kingdom come your will - be done on earth as in hea - ven. On



earth as in hea ven. Give us to day our dai - ly bread.



Give us to day our dai - ly bread, For give us our sins as



we for give those who sin a gainst us As we forgive those who



sin a - gainst us. Save us from the time - of trial.



Save us from the time . of trial and de - liv - er us from e - vil.



For the king dom the power and the glo - ry are yours,

For the kingdom the power and the



now and for - ev - er. A - - - men.

glo - ry are yours, now and for - ev - er, A - men.



The Liturgy of the Lord's Table

The Invitation

36

We stand at the threshold of the ultimate feast
when all who hunger will be fed
and the new wine of justice will be poured.

37

But even now, Christ invites us to his table,
to taste the first fruits
and be nourished for the journey.

38

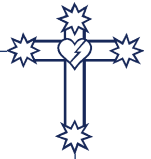
Whosoever will, may come:
not because you are worthy,
nor because any church gives permission,
but simply because Jesus offers himself to you,
and you want to offer yourself in return.

39

Come, let us prepare the Lord's table,
offering the gifts that we are
and the gifts that we bring.



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A Hymn may be Sung

The Peace

Blessed are you, Lord, God of all creation.
Through your goodness

we have communion with one another,
and with all who hope in Christ.

**Though we are a company of strangers,
in approaching this table,
we bind ourselves to one another
to live in love and peace from this day forth.**

40

Have peace with one another.

The peace of the Lord.

41

The peace of the Lord
be with you all.

And also with you.

42

If we were physically together in the church,
we would affirm our unity and peace with one
another by exchanging handshakes with a few
people near us and blessing them with words
such as, "The peace of Christ be with you."





If we were physically together in the church, we would sing a hymn, and while we were singing, the cloths and vessels would be laid on the table. The gifts of bread and wine would be brought to the table.

43

Blessed are you, Lord, God of all creation.
Through your goodness
we have this bread to offer,
which earth has given
and human hands have made.
It will become for us the bread of life.

44

Blessed are you, Lord, God of all creation.
From you flows the river of the water of life,
and through your goodness
we have this wine to offer,
fruit of the vine and work of human hands.
It will become for us our spiritual drink.

The Great Prayer of Thanksgiving

45

We are the body of Christ.
His Spirit is with us.

Let us lift up our hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give our thanks and praise.



It is indeed right to give you our thanks and praise, O God,
for you provide for the needs of your people
with a generosity beyond our comprehension.

46

In the first of your mighty wonders
you created the earth
and filled it with good things.

When you led your people out of slavery,
you heard their cries in the desert
and gave them food from heaven
so that they might eat and give thanks to you.

47

So too, you feed us through your child, Jesus,
the bread of heaven,
who came to nourish us and strengthen us in the faith.
Though he was killed, you raised him to life,
and now he gives himself with scandalous extravagance
to all who respond to his call,
the early comers and late comers alike.
So now for us, through your gracious gift of faith,
to live is Christ and to die is gain.

48

Therefore with the whole realm
of nature around us,
With earth, sea and sky,
We sing to you.

49

With the angels and archangels who envelop us,
With all the saints before us and beside us,
With the faithful in every place,
east and west, north and south,
We sing to you.

50

And with our loved ones,
 separate from us now,
 who yet, in this mystery are close to us,
we sing the hymn of unending praise:

Ho - ly Ho - ly Ho - ly Lord! God of

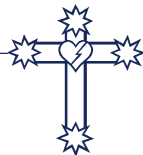
Ho - ly Ho - ly Ho - ly

truth and light! Heav'n and

Lord. God of light! Heav'n and

earth are full of your glo - ry; Ho -

earth are yours! Ho -



-san - na in the high - est! Bles - sed
- san - na in, Ho - san - na in the
is the one who comes in the
high - est! Bles - sed is the one who
name _ of the Lord; Ho -
comes in the name _ of the
- san - na in the high est!
Lord; Ho - san - na in the high - est!

52

Blessed are you, O God,
for at your Word, the earth brought forth life;
the rivers, mountains, seas, and forests sustained life,
and the cycles of renewal and growth
gave food to your creatures in their time.

53

In your wisdom, you granted a Sabbath,
a blessed time to rest
in gratitude for all you have given,
to liberate ourselves from vicious consumption,
and to allow the land and its creatures
to rest from the burden of relentless production.

54

We thank you for Jesus
who chose to live as part of creation
and who bears in his own body
the wounds of a despised and abused earth.
Raised to new life,
he is the first fruits of the new creation
for which your Spirit groans within us,
as the whole earth shudders in labour
to bring forth a new age
of beauty, harmony and flourishing.



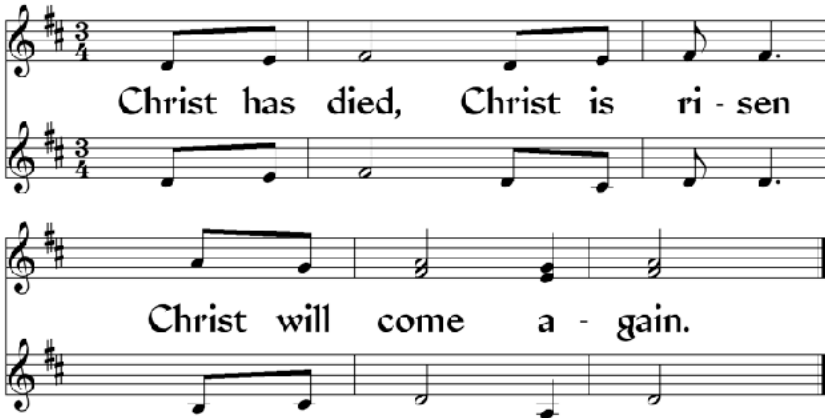


Blessed is our brother Jesus,
bone of our bone and flesh of our flesh;
who, on the night when he was betrayed,
took bread, gave thanks, broke it, and said: 1 Corinthians 11:23-25

**“This is my body, which is for you.
Do this to remember me.”**

In the same way also the cup, after supper, saying:
**“This cup is the new covenant in my blood.
Do this, whenever you drink it, to remember me.”**

So, as we eat this bread and drink this cup,
we proclaim the mystery of our faith: 1 Corinthians 11:26



Therefore, here in this place,
we celebrate the life that death could not hold,
the life that Jesus has shared
among his community through the centuries,
And shares with us now.

Made one with him,
and thus one with each other,
we lay before you these gifts of bread and wine,
in token of our sacrifice of praise and thanksgiving,
for here we offer and present to you ourselves,
our bodies, minds and spirits,
to be a holy and continuous sacrifice to you.

Romans 12:1

Everyone is invited to raise their hands towards their bread and cup as a sign of their participation in the priestly act of calling upon the Holy Spirit to unite bread, wine and congregation into the bodily presence of Christ.



Come and brood over these bodily things,
this bread and this wine.
May they be for us the body and blood of Christ;
healing, renewing and making us whole.



Come, Holy Spirit, Come . . .

Come and embrace us with your life-giving power
that as bread and wine are made one with us,
we may become one with you;
bone of your bone, flesh of your flesh.

60

Come, Holy Spirit, Come . . .

Come and make of your gathered people
the real presence of Christ for the world,
living our prayer and praying our life
till earth and heaven are reconciled,
and all are free as Christ is free.

61

Glo - ry be to you, O God,

✠ Fa - ther, Son and Ho - ly Spi - rit,

one God and mo - ther of all cre - a - tion.

As in the be - gin - ning, so now and for - e - ver.

A - - - men! A - - - men!



The Communion

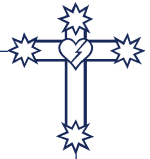
Look, the body of Christ, given for the life of the world.
Holy things for holy people!

On - ly one is ho - ly: Je - sus Christ. In
On ly one is ho ly: Je - sus
him and him a - lone, all things are made ho - ly
Christ. In him a lone all things are made ho - ly
to the glo - ry and praise of God,
to the glo - ry and praise of God,
to the glo - ry and praise of God.

Let us receive what we are.
Let us become what we receive.

The body of Christ.

You may now prayerfully eat your bread.



While wine is the normal choice at the Lord's Table, a few early Christian communities served only water at communion, evoking images of Jesus' invitation to come to him and drink from springs of living water (John 7:37-38, Revelation 21:6; 22:17) and his sign of turning water into wine (John 2:1-11).

Jesus – the wellspring of life –
invites all who are thirsty to come to him.

John 7:37

Come, receive freely.

Let us raise our glasses as one
and taste the first fruits of the coming joy.

The blood of Christ keep you in eternal life,
Until he comes.

We drink together.

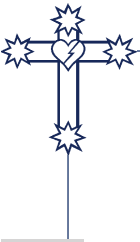
62

Lamb of God you take a - way the

sin of the world, Have mer - cy_ on us. *Repeat*

Lamb of God you take a - way the

sin of the world, Grant us peace.



The Sending Forth of the People of God

63

Lord God, in baptism you united us with Christ
and welcomed us into your church.
In bread and wine you offer yourself
as food for the journey and grace for the road.

64

So then, we go from this place as your people,
following Christ in a shared life
of faithful commitment to your call.

(a short silence is observed)

65

Knowing our own weakness,
but trusting in the power of the Holy Spirit,
let us offer up the prayer we now go to live:
**God of the journey,
you have called us together
to walk in all your ways
as a community of love and grace.**

66

We are called into COMMUNION with God and one another.
**Though now we part, gather us again
into your communion to worship, work and play.**

67

We are called to OFFER OURSELVES to God and one another.
**Employ me in healing divisions, welcoming all,
and shouldering my share of the load.**

68

We are called to attend to the VOICE of God.
**Open me to your Word
in scripture, in silence,
in stranger and friend.**



We are called to extend God's hospitality from our table.
**Fill our EATING AND DRINKING with generosity
 that we may bring joy to the lonely and hungry.**

69

We are called to NON-CONFORMITY with the world's ways.
**Strengthen me to face the darkness within myself
 and to resist all greed, violence and desecration.**

70

We are called to be AMBASSADORS for Christ.
**Send me into the world you love,
 proclaiming and sharing your mercy and peace.**

71

We are called to NURTURE faith and growth.
**In me and through me, nourish the seeds of grace
 and bring forth fruits of justice.
 Attune me to the voice of despair
 but set me dancing to the song of hope.**

72

We are called to live THANKFULLY.
**Cultivate in me a heart of gratitude,
 looking for your blessings in all things,
 and seeking to be a blessing to all.**

73

This is our covenant,
 the prayer we would live,
 and the life we would pray.

74

**Yet only by your grace can we do anything, God,
 and you alone can hold us
 when we cannot hold ourselves.**

**To you, glorious and blessed God,
 ✠ Creator, Redeemer and Sustainer,
 be the glory and praise for ever.
 Amen.**



75

The Lord says:

“Walk in my sight and be whole.

Genesis 17:1

Make it your first work to love.

My presence shall go with you

Exodus 33:14

and I will give you rest.

Behold, I am with you every moment,

Matthew 28:20

even to the end of the world.”



A Hymn may be Sung

76

The Final Commissioning and Benediction

The commissioning and benediction will usually be based on the scripture readings for the day.

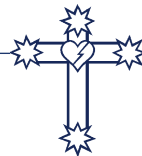
We go in peace to love and serve the Lord.

In the name of Christ. Amen.

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Community Announcements

A few important announcements about upcoming community events or issues.



Acknowledgements

Liturgy sourced, edited and arranged by Nathan Nettleton in consultation with the members of the South Yarra Community Baptist Church ©2000-2020

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Doxology - Adapted from a traditional doxology by Nathan Nettleton & Alison Sampson

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Litany written by Nathan Nettleton, based on the style of the Great Litany of the Liturgy of St John Chrysostom

Sung Responses "Into your Communion, Lord"

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Prayer of Invocation written by Nathan Nettleton

Sung Response "Send your Holy Spirit"

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Call to repentance arranged by Nathan Nettleton.

Prayers of Confession adapted by Nathan Nettleton from a prayer by Janet Morley, *All Desires Known*, London:SPCK, 1992, p.40.

"Lord have Mercy" Words traditional.

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"Jubilare Deo" by Michael Praetorius (1571-1621) as sung at Taizé

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Page 12 - 13

Call to praise adapted from Colossians 1:12-14 in the ICEL's *The Canticles*, Chicago:Liturgy Training Publications, 1996, p.100.

"Gloria in excelsis" Words traditional, ICET translation

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"Lord, to whom shall we go" © 1995 The Iona Community

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Invocation to the Liturgy of the Word written by Nathan Nettleton

incorporating lines from "The Seven Stages of Resurrection" by Philip Newell

An Earthful of Glory, London: SPCK, 1996, p.174.

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Responses to the readings by Paul Sheppy Used with permission

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"Listen now for the gospel" Zimbabwean liturgical acclamation, Public Domain

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Introduction to the Silence by Nathan Nettleton, drawing heavily on a prayer

by Janet Morley, published in *All Desires Known*, London:SPCK, 1992, p.85.

Page 18 - 19

The Apostles Creed - traditional - translation by ELLC

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Translation of the Lord's Prayer by ELLC.

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The Invitation written by Nathan Nettleton

Page 25

The Peace written by Nathan Nettleton

Page 26

Offertory - Adapted from the traditional form by Nathan Nettleton

Page 27 - 28

Anaphora Dialogue - Traditional

Gathering of voices adapted from "The Prayer of Thanksgiving" on page 67 of *The Iona Community Worship Book*, Wild Goose Publications, Glasgow, 1991.

Page 28 - 29

"Sanctus and Benedictus" - traditional - translation by ELLC (altered)

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Page 30

"Thanksgiving for Christ" written by Nathan Nettleton

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"Institution Narrative" by Janet Morley *All Desires Known*, London:SPCK, 1992, p.48 (altered).

"The Mystery" Words traditional.

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"The Memorial" from *The Iona Community Worship Book*, Glasgow: Wild Goose Publications, 1991, p.67

Page 32

"The Presentation" adapted by Nathan Nettleton from "The Desert Missal" of the Anamchara Celtic Church. <http://web2.airmail.net/anmchar1/disert.htm>

Page 32 - 33

"Come, Holy Spirit, Come" by Jennifer Gillan © 2013

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Epiclesis over Bread and Wine adapted by Nathan Nettleton from prayers by Janet Morley, *All Desires Known*, London:SPCK, 1992, p.47 & 49; and "Prayer of Blessing for the Sunday Morning Communion" *The Iona Community Worship Book*, Glasgow: Wild Goose Publications, 1991, p.67.

"Glory be to you" adapted from traditional texts by Nathan Nettleton,

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"Only One is Holy."

Words adapted from the traditional form by Nathan Nettleton.

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Agnus Dei "Lamb of God."

Words traditional - translation by ELLC

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Page 36 - 37

The Covenant Prayer written by Nathan Nettleton, 2008.

